


LUCIFER.



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WHOLE No. 970

NOR HEAVEN NOR HELL.

There is no Heaven, there is no Hell; these be the dreams of
baby minds;
Tools of the wily Feticheer, to 'fright the fools his cunning blinds.

Hard to the heart is final death: fain would an *Ens* not end in
Nil;
Love made the sent'ment kindly good: the Priest perverted all
to ill.

While Reason sternly bids us die, Love longs for life beyond the
grave:
Our hearts, affections, hopes and fears for Life-to-be shall ever
crave.

Hence came the despot's darling dream, a Church to rule and
sway the state;
Hence sprang the train of countless griefs in priestly sway and
rule innate.

For future Life who dares reply? No witness at the bar have
we;
Save what the brother Potsherd tells,—old tales and novel
jugglery.

Who e'er returned to teach the truth, the things of Heaven and
Hell to him?
And all we hear is only fit for grandam-talk and nursery hymn.

And if your Heaven and Hell be true, and Fate that forced me
to be born
Force me to Heaven or Hell—I go, and hold Fate's insolence in
scorn.

—From the *Kasidah* of Haji Abdu El-Yezdi (Sir Richard Burton).

H. G. Wells on Heredity.

I am glad to see that Adeline Champney, whom we "have loved long since, and lost awhile," is once more writing in *Lucifer*. In No. 962 she deals with the article of H. G. Wells on "Mankind in the Making," which appeared in the *Cosmopolitan* for October, 1902. The article was interesting, as a sign of the times, but Wells raises a great many difficulties which seem to me imaginary.

He says: "Even such points as beauty, health ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them." We know one law that governs them—"like begets like"—and that is enough. Breeders know nothing of the laws that make a pointer point; but they know that if the parents are pure-bred pointers, the offspring will point. They do not know much of the laws that make a race horse fast, but they know that if both parents are fast horses of good pedigree, the child will likely be the same. This reasoning applies to all the qualities mentioned by Wells. We see every day in our lives that every one of them is inherited, and all, except perhaps genius, could be produced by breeding as easily as most of the qualities artificially produced by breeders and gardeners.

Wells correctly points out that the breeding of good men

would be rather more complex than that of many animals. A race horse is bred for speed alone, a sheep for wool and meat alone; while man requires many qualities. But some animals are also bred for many qualities. Pointers and greyhounds may be selected for one function only, but a Newfoundland or mastiff is not a highly specialized animal, and must possess a great many mental, moral and physical virtues. Yet these dogs have been developed by gradual selection from a wolf-like ancestor.

It is possible to select for a hundred qualities together, as well as for one. But it takes more time to select for the hundred. If many points are wanted, it is necessary to take a kind of general average of the merits of the animal. But selection in this way is not only possible, but particularly easy where partly unconscious. A professional breeder's eye might not be as good as a woman's in averaging up a man's virtues, although he could select better for one point. As I have said, women must learn to avoid certain traits of male character adapted to a past environment; if they once learn that, their unconscious selection may be better than the best professional selection.

R. B. KERR.

Prostitution.

There is not in all the wide realm of nature an instance of prostitution outside the human family. Woman is the only prostitute. Why is this so, and how did it come to be so?

In primitive times, when human kind was beginning to be, man was—as he continues to be—stronger than woman, and as he had no scruple about using his extra strength to gain his ends he easily dominated her, and her only defense was her cunning and his desire.

Now, as with most males, his physical desire toward her was continuous, while hers toward him was periodic, as with most females, and this gave rise to conflict, for no female [willingly] admits the male except at these periods.

Man added to the physical urgency of these desires an increasingly active imagination, and so became more pressing in his demands. At the same time woman was acquiring cunning, and she found that by yielding to him these pleasures at other than the natural periods she could avert his anger and escape ill treatment. She yielded, and added much to the physical pleasures of life and laid the foundation for the humanization and socialization of this function.

But there was a penalty to be paid, for by this action her desires became continuous and to some extent independent of her periods. Nothing like this obtains anywhere else in nature—that a physiological function has been diverted from its original purpose and been increased a hundred fold. And this is prostitution and to this extent all women are prostitutes. And this continued prostitution has had the effect of preventing her from developing her character along certain lines. Her instincts are weaker than in other animals; she is a poorer mother and more readily abandons her young. She has less force of character, and when she is left to her own devices, she turns at once to the more

pronounced forms of prostitution, for there is no other means she finds so congenial. If her moral character had been developed she need not have taken to this course. There is no force outside herself that compels her to do so.

Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing; she would be quite willing to disturb the order of the universe for a mere whim.

Of shame she only learns from some man she has grown to love.

All this is the commonplace philosophy of the modern novel, which comes as near truth as any other form of writing. Take Trilby, Du Maurier's heroine—large-limbed, placid, receptive, she first felt shame and a desire to be decent when she saw "Little Billie's" horrified face at the door of the class room, where she was posing entirely naked before twenty or thirty half grown men. At that moment, dropping the poised pitcher, she ceased to be a mere animal and became human.

Or take that scene in Hardy's novel where Tess, beautiful animal, after having heard the "moral man," Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she returns to her "betrayal," or the equal ease with which she murders him and goes back to Angel Clare.

Now I am satisfied that some women, that many women, have grown to a higher moral plane than this, and I am equally sure that all women will do so. But meantime this is the problem, how to wean them from prostitution and build up character. This will not be done by pretending that the prostitute is as good as the chaste woman and that inconstancy is a virtue. It will be done, I hope, through giving them freedom and helping them to acquire a sense of decency and responsibility. And above all by honoring the chaste woman and making her life beautiful and happy.

For the poor prostitute, pity without end. For the chaste woman, "the justified mother of men," respect, honor and love.

GEORGE BROWN.

Origin of the Marriage Tie.

In Lucifer 966 Dora Forster proposes to me a question. She says: "She believes intuition a superior guide. Will she tell us by means of intuition how the institution of marriage arose, and what primitive feelings required and originated the marriage bond?"

I can imagine a bit of sarcasm animating this proposition, but even so, what of it? Darwin declared the origin of the marriage tie to be an obscure subject, and if we approach the question from a material standpoint it certainly is obscure; indeed from this standpoint there is no explanation for it. A person may study and investigate along this line for a lifetime only in the end to find himself in a more confused and bemuddled state than when he began, unless he is willing to look higher than the monkey and mere material facts for his authority.

There are some questions that will not yield to the investigations of physical science nor to the lower faculties of the human mind, and the marriage question is one of them. I am aware that there are many who believe that these means of attaining knowledge are the only legitimate and rational methods, but as for myself, I am not one of their number. I have always known certain truths instinctively, which is proof to me at least of other modes of attainment, and I believe the time is fast approaching when certain psychologic methods of solution will do away with the laborious and childish man-made inversions which, at their highest working capacity, yield scarcely more than a grain of truth in return for a lifetime spent in their application. Just as medicine is being superseded by a more intangible and certain method of cure (the mental cure), so our present awkward and inefficient methods of truth-seeking will be replaced by the intangible, intuitional and certain methods evolved by the ideal man.

The scientist, Prof. Elmer Gates, spoke truly when he said, "Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or subjective world." In other words, the simple desire on the part of the future man to solve a problem earnestly adhered to will enable him to appropriate from out the omnipotent reservoir of infinite wisdom such truth as will meet his demand. This truth will enter into or become a part of his consciousness. To be conscious is to know inwardly. He will know and feel within himself the truth he sought and desired.

It was in this way that Jesus the Christ grew in wisdom with no other effort than a mental-spiritual one, and it is in this way, first through the guidance of blind instinct, and secondly, through a conscious intuitive appropriation of evidence that corroborated instinct, that I have solved to my own perfect satisfaction the marriage question. But I have solved it for myself, and not for any other individual. In this royal road to understanding it is each one for himself; one cannot be conscious for another. However in the initial stages of growth suggestions are sometimes helpful and it is with this thought in mind and with no idea of convincing that I will tell by means of intuition what feelings required and originated the marriage bond.

What feelings originated the marriage tie? The answer is both simple and natural—why, the divine instinct in man to be sure! Man would be like his Father-Mother parent, the two in one, the masculine and feminine principle each distinct and yet so blended that they represent one body and one substance—one God. As man in his evolutionary progress approaches nearer and yet nearer the divine nature, he becomes more and more serious in his desire to embody in the world of expression—in his own actual experience the original, parental conception—the two in one ideal. So it is seen that the tendency to the dual union is hereditary with him, being a prime attribute of the ideal nature transferred from the Father-Mother parent to the child.

In the earlier stages of man's evolution he thought little of the marriage tie, but the inherited impulse was within him to be eventually recognized and ultimately actualized in a perfected marriage bond.

In the foregoing brief explanation will be found the true origin of the marriage tie, both the real and the institutional, the primitive and the modern. Institutional marriage is simply man's blind and crude effort to establish in universal experience an ideal true and noble in itself, and one whose presence he cannot evade, but one nevertheless which the present stage of racial progress cannot fulfill as perfectly as he would have it. He is right, however, in holding this ideal before the minds of men and wrong only in the stringency of his laws that would enforce a permanent union where the conditions do not justify it. Divorce ought to be made both easy and respectable—will be, once a little more light is diffused through the minds of men and women—but the marriage tie, the belief in the monogamic union, will never grow less, but the more, until in the fulness of time marriage attains the perfected state it was designed from the beginning.

CARRIE AUSTIN.

Byron or Harman?

"In her first passion woman loves her lover;
In all the others all she loves is love,
Which grows a habit she can ne'er get over,
And fits her loosely—like an easy glove,
As you may find, when'er you like to prove her,
One man alone at first her heart can move;
She then prefers him in the plural number,
Not finding that the additions much encumber."

—Don Juan, Canto iii, verse 3.

Moses Harman says (No. 967): "Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral."

Here are two able writers, both careful students of a subject to which their attention has been much devoted, both exceptionally candid, yet expressing directly opposite opinions.

It would be interesting to inquire on which side the weight of opinion may be, of persons who have lived in the world and

faced the facts of life, and not looked at these facts through the mists of fancy and prejudice.

I incline to believe that these diverse views belong to two different periods of history and to different countries. The experience of Byron was of old and highly developed societies, and largely of southern peoples, untinged with puritanism, among whom free love was more or less avowed. He depicts women as enjoying variety as much as men enjoy it, and but little capable of combining deep or intellectual friendship with love.

Moses Harman sees women the daughters of a self-denying and deeply puritanical northern race, building up a new nation in a new country, and with whom free love, though frequent of recent years, is carefully concealed. Moreover this race was lately won to that most important and modern ideal—the co-education of men and women, both in college and in the world. It is clear that education deepens the power of women for enduring friendship and for comradeship with men as home partners: thus puritanism seems to have secured a victory, and women to be confirmed in puritanism. It is not yet clearly seen that equality of education so heightens love relations as to lift the love of both men and women into a higher plane than before in history and that the higher mind demands more varied satisfaction.

It has been said that he who knows only one language does not know that one. It is equally true that he who has known but one lover does not know that one.

Moses Harman pronounces the love of men sensuous and changeable as compared with that of women. I deny that it is either more sensuous or more changeable than that of women where both sexes are free. And I am glad to deny it, for, as he rightly remarks, the chances of establishing love on a rational social basis are much diminished if men and women differ as widely as he thinks.

No believer in freedom denounces either the sensuous or the changeable as wicked; but every true believer in freedom knows that only a combination of the joys of soul and sense make the highest love relation; and that the man or woman who has gained a life friend at the same time as a lover has achieved more than one who has gained a lover for a time only. Who that is of full age would elect to attend a banquet of the richest viands and most beautiful decorations in preference to one which also included "the feast of reason and the flow of soul?" Who would not prefer to make friends at the true banquet of love rather than at a table where

"Our hands have met, but not our hearts—
Our hands will never meet again?"

To women, men often seem to be mere schoolboys still; but they will come to their majority, and many have already reached it.

I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love relation, both social and individual, as inaugurated by the great western democratic nation yet to be.

DORA FORSTER.

Book Review.

"The Majesty of Sex," by Nancy McKay Gordon, author of "Her Bungalow," "Success," "Woman Revealed."

This is one of the many attempts by modern thinkers to solve the mystery of existence, and by so doing to find a way out of the tangle, the labyrinthine mazes in which humanity is now struggling, suffering, fighting and dying—dying prematurely and leaving little if any rational ground of hope that posterity will profit by the errors, the mistakes, the sufferings and failures of the past and the passing.

Evidently the author of "The Majesty of Sex" agrees with Walt Whitman when he says, "Sex contains all!" and that therefore in order to understand anything we must first understand sex. In her preface Mrs. Gordon tells us she has not revealed a secret, "for there is no secret save that which the soul unveils for itself. . . . But for all those who are seeking the heart of things the book will prove elucidative. . . . The Sci-

ence of Regeneration may be taught up to a certain point; when this is reached each individual must do the work himself. . . . This book is written for and given to those who desire to know the way."

In accord with the plan thus outlined I find the book suggestive, rather than clearly demonstrative, and to those who care to make a study of the suggestions therein contained the work will doubtless prove of much value. Instead of trying to give an exhaustive analysis of "The Majesty of Sex," I select as characteristic of the author's style and trend of thought the following paragraphs, found on pages 100-1:

"There is but one active principle in the world. It matters not its manifestation; it may appear as electricity or any motor power, as steam in the engine, heat in the sunshine, or fire in the cooking stove; it may be cohesion, attraction, life, love, animal passion, or that subtle Law of Nature called God—but in human kind it appears as sex-energy—Creativeness! The more God-like the man the more creative and more alive with energy is he.

"Nature is the manifestation of this power. And when this is fully comprehended, apparent mysteries cease to be. All phenomena are latent in the One Power of creativeness. A perfect understanding of this would readily bring all minds to a universal view-point. We have been taught today to see GOOD or GOD in everything and so to insure power. Sex-energy should be recognized in all things; in the vital essence of food, in the water we drink. Sleep for sexual strength, and awake on the morrow with sexual poise, mentally creative; walk, observing sex power in the air breathed! Love is everywhere, ever waiting a supreme recognition, and the more it is observed in actual everyday life, the more vigorous will man become in its correct and divine application.

"The perfume of the plant is its life-essence; the thrill of love is the bird's call-note. Through its fragrance the flower makes itself known afar off, and while yet impossible to behold its contour and color; the forest songster tells its name through the cadence of its call. The name of the plant is engrafted on the mind by its perfume; the sex of the bird is known by its song. So is the soul known by its fragrant life, and through that divinest experience which attunes it to its environment."

This book is not put forth as a cheap publication, for popular reading, but is evidently designed for the few who are searching diligently and laboriously for the heart of things. The price is \$1.50. It is published by the author and may be ordered through this office.

M. H.

Sunday Sermons.

No man can be more than half right: the other half is bound to be left.

A poorly cooked Sunday dinner often spoils the effect of a good sermon.

When the devil goes fishing for men, he baits his hook with a pretty woman.

When hypocrites or carpet-tacks point heavenward, there is mischief brewing.

Belief is something that is supposed to be true because it is incapable of proof.

Patience may roost on monuments, but truth seldom finds a place on tombstones.

Salvation may be free, but the minister never fails to take up a collection after the sermon.

A great many people live according to their convictions, especially those in the penitentiary.

The man who drops a penny on the contribution plate and expects a golden crown, has faith to burn.

An optimist is a man who is happy when he is miserable; a pessimist is a man who is miserable when he is happy.

The Bible tells us that after creating man, God rested: but since creating woman, neither God nor man has been able to rest.

What a blessing it would have been to humanity had St. Patrick been born in time to chase the snakes out of Eden, or the editor of Die Fackel to plead Adam's case on the ground that he lacked knowledge of psychological mysteries.

Chicago.

R. GOODHEART.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Ingersoll Symposium—A Review.

The discussion of R. G. Ingersoll's position or attitude toward Freethought, Anarchism, industrialism and moralism or the marriage question is attracting considerable attention, as attested by letters like the following:

"Your editorial on Ingersoll is O. K. I am not a hero-worshiper and think a rational, unbiased discussion, such as No. 968 contained, is not likely to dim the laurels of the great Iconoclast."—*G. B. W., Chicago.*

"I admire your reasoning, but would like to see Ingersoll's name left in peace and honor."—*T. W., Oklahoma.*

While sympathizing with the feeling that prompts the mild criticism of our Oklahoma friend and subscriber of many years standing, I would just say that to my way of thinking it is not an act of kindness to the memory of Ingersoll to allow, without protest, his worst utterances to be formulated or crystallized into a creed of Freethought—to surrender the name and influence of the great agnostic leader to the men who would lead the army of liberty and progress into the camp of social and political conservatism.

In his book "Man versus the State," and under the head "The New Toryism," Herbert Spencer says:

"Most of those who now pass as Liberals are Tories of a new type."

This was said of the political reformers in England, but does not this remark apply with equal truth to the agitators for reform on all lines—political, religious, socialistic, or moralistic, in all countries and in all times?

In politics, for instance: The so-called Republican party in the United States was once a liberal or progressive party. Its leading thought was liberty, freedom—freedom from class distinctions, "free soil," free speech and free MEN; equal rights for all and special privileges for none; and though never wholly consistent with this ideal it was the advocacy of freedom and justice that eventually carried the Republican party to success at the polls and on the bloody battlefields of civil war.

Then came reaction. With success came corruption. With success came love of power and self-aggrandizement. Then came denial of and persecution of the very principles that had carried the Republican party to the pinnacle of political greatness, and today the once liberal-minded leaders of that party are simply "tories of a new type!"

Take the history of all great religious movements, Christianity for instance. Near two thousand years ago the Greco-Roman civilization had reached its culmination and had begun to decline—drunk with its own political triumphs. An important part of this civilization was its religious cult or cults, which had gradually grown up from primitive forms of Nature-worship, Sun-

worship, Sex-worship, etc. From simple, inexpensive, non-invasive modes of worship these cults had become artificial, expensive, corrupt and power loving hierarchies, and because of this corruption and love of power there arose a desire in many minds for religious reform. Then, as supply for this demand for reform, came Christianity—born and nurtured in the far East (cradle and breeding ground of all the great religions of the world)—Christianity, teaching the saving power of poverty, of self-sacrifice, of non-resistance to evil, and especially teaching the virtue of faith in vicarious sacrifice; teaching mankind that instead of bloody sacrifice of lambs, goats, bulls and heifers, repeated every year in the temples for the sins of a few, we should look for salvation to a single bloody sacrifice, offered up once only, that of the "Son of God" himself, not for a single tribe or nation, but for the sins of the whole world.

This new religion—or rather this revamping of several older forms of religion, including Sun-worship and Sex-worship—compared so favorably in many ways with the Greco-Roman mythology then dominant in the Roman Empire that it spread rapidly, especially among the poorer, less cultured and less fashionable classes, until in the fourth century of the Christian Era the Roman Emperor Constantine, finding that none of the Pagan priesthoods would grant him remission for his almost unheard-of crimes (so it is said), decided to adopt the Christian religion as the religion of his empire, because it alone of all religions then known offered absolution for ALL crimes, no matter how heinous or revolting to the moral sense of civilized human beings.

But now, as the showmen say, "Presto, change!" No sooner does the new religion, the religion of poverty, of self-denial, the religion whose reputed founder said "My kingdom is not of this world," the religion whose devotees had endured all manner of persecution even unto death, rather than compromise with the rulers of this world—no sooner had Christianity become the established religion of the Roman Empire than it became itself the persecutor of all who would not accept its doctrines, itself adopted the rituals, the forms of splendor, to catch the eye and hold the allegiance of the unthinking masses, which forms and ceremonies it had so persistently condemned in others—in short, no sooner had Christianity achieved, or succumbed to, worldly success than it became conservative, reactionary, power-loving, wealth-loving, false to the principles of brotherhood, of humanity and justice that for more than two centuries it had championed.

The "Liberals" in religion had now become "Tories of a new type."

Many other illustrations might easily be given to show the inevitable tendency of material success to change a forward movement to one of reaction, and the liberal exponents of such forward movement to tories of a type but slightly different from that which they themselves unsparingly denounce. The "Reformation," headed by Luther, Melancthon, John Calvin and others, is a conspicuous case in point; the history of Oliver Cromwell and his Puritans is another; the Wesleyan movement in England and America is another; the "French Revolution" of a hundred years ago is another.

Do I need to explain the object or purpose of this line of argument?

Most of our readers know something of the organization and objects of what was at first called the National Liberal League in Philadelphia during the "Centennial" year celebrating the one hundredth year of "American Independence." The organizers of that League, impressed with the conviction that the government and people of the United States had been false to the principles enunciated in the Jeffersonian "Declaration of Independence"—first promulgated from the steps of Independence Hall in Philadelphia, July 4, 1776, just one hundred years before—impressed with this conviction, these organizers, headed by Francis Ellinwood Abbot, formulated what might be called a new declaration of independence to take the place of the old, which had failed to realize or practicalize the purpose of its framers and signers.

This new declaration took the form of what are called the
NINE DEMANDS OF LIBERALISM,
and reads as follows:

1. "We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.
2. "We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money, shall be discontinued.
3. "We demand that all public appropriations for educational and charitable institutions of a secular character shall cease.
4. "We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. "We demand that the appointment, by the President of the United States or by the Governors of the various states, of all religious festivals and fasts shall wholly cease.
6. "We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. "We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. "We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.
9. "We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made."

This declaration or platform of principles was adopted by the National Liberal Congress that assembled at Philadelphia July 1, 1776. At the International Congress of Freethinkers held in Chicago during the World's Fair this declaration was re-affirmed, prefaced by this resolution, introduced by Captain Robert C. Adams of Montreal, Canada:

"Resolved, That as in 1776 the patriots of America declared their independence of the King, we, the Freethinkers of the world assembled in convention in Chicago, in the year 1893, do hereby declare our independence of the church."

This declaration of independence of church control, commonly called the "Nine Demands of Liberalism," is divisible into two well defined parts: First, the clauses or sections which demand the abolition of inequality in matters religious or theological; and second, abolition of the laws intended to enforce Christian morality.

Ever since the days of Voltaire, especially ever since the first French Revolution, it has been easy and even popular to attack the church on the theologic side, but not so on the moralistic side. Most Freethinkers still indorse Christian morality. Hence it is not strange that the American Secularists have made their fight almost wholly against church exemption from taxation, Sunday laws, Bible in public schools, chaplaincies at public expense, state or national aid to church schools and charities, judicial oaths, etc., but have said almost nothing in regard to laws intended to enforce Christian morality in regard to the relations of the sexes—that is, in regard to sex and the reproduction of the race.

This statement, however, is much too mild. It is much nearer the truth to say that the popular leaders of Freethought are today found fighting on the side of the church, in favor of Christian standards of morality. Speaking of this question of liberty in morals, Moncure D. Conway is thus reported when addressing the Congress of the American Secular Union in New York, November, 1897:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his morality or immorality.

Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more Ingersolls. There will be greater moral as well as intellectual progress."

Whether in thus saying Dr. Conway meant to administer a rebuke to the organization he was then addressing I know not.

The American Secular Union and Freethought Federation is the successor to the National Liberal League, the organization that formulated and adopted the declaration called the Nine Demands of Liberalism, Section Eight of which demands that all "laws looking to the enforcement of Christian morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

Does not this cover the whole ground?

As I see it, this section of the new declaration of Independence, formulated and adopted by the American Freethinkers and Liberal Christians, etc., at the Philadelphia Centennial of 1876, and reaffirmed by the "Freethinkers of the world assembled in convention in Chicago in the year 1893," is incomparably the most important of all the sections of that instrument. Fairly and logically interpreted it includes all the rest of the "demands" and yet, so far as I can now recall, very little has been said in its defense by the leading Freethought journals and orators of America, for many years past. On the contrary, as charged in the following indictment found in a late editorial of the Demonstrator, Home, Washington, some of these journals are now arrayed on the side of Christian moralists. Mr. Morton says:

"The Freethinkers, who are especially hateful to the plotters for asserting so positively the great principle of independent thinking, are less culpably indifferent than the Socialists; but there is grave reason for apprehending that many of them are far from seriously alive to the issue that confronts us. One of them, C. C. Moore, although himself a repeated victim of persecution, has constantly aided in the gross misrepresentation of Anarchists and Freelothers, and has called for the suppression of their right to free expression. Another, a distinguished member of the old guard, T. B. Wakeman, so far forgets himself as to join in the call for discrimination against Reed Smoot, merely because he is a Mormon, thereby admitting a principle which would destroy all freedom of religious belief. A third, H. L. Green, is even afraid to exchange with Lucifer, and so far from helping to protect sex reformers in their rights, loses no opportunity to malign and injure them. It is only fair to say that many other Freethinkers are in the front rank of the battle for liberty. And well they may be; for nothing less than their utter extermination will satisfy the forces of reaction."

One of those mentioned by Morton, H. L. Green, editor of the Freethought Magazine of this city, the largest and perhaps the oldest of the magazines claiming to represent American Freethought, has for many years enunciated the dictum that none should be reckoned Freethinkers except such as indorsed Robert G. Ingersoll's well-known utterance in regard to the marriage institution, and when McKinley was assassinated recommended in his journal that all Anarchists be deported from the United States and prohibited from ever returning.

In view of these facts, and of many of like nature that could be cited, did space permit, is it not fair and just to apply to certain leaders of the Secular movement in America the saying of Spencer that many who now call themselves Liberals are Tories of a new type?

Quoting Eugene Macdonald of the New York Truth Seeker, H. L. Green has this to say in the May number of his magazine:

"The Truth Seeker calls T. P. Quinn of Chicago a liar. We haven't the pleasure of Mr. Quinn's acquaintance, but if what he said about Colonel Ingersoll, as reported in Lucifer, is a true report, then every honest man will agree with the Truth Seeker as to the veracity of the said Quinn."

Hugh O. Pentecost, author, editor and lecturer, himself famous as a Freethinker, is reported as saying:

"The only sort of man more bigoted than the professed Christian is the professed Freethinker."

Once more time for closing shuts off further discussion of the attempt to degrade and dishonor the memory of Robert G.

Ingersoll by putting him in the ranks of the Tories of Free-thought—by perpetually quoting as a prime article in the Free-thinker's creed the most reactionary of all the utterances of the great Agnostic, an utterance that allies him with the most bigoted of Christian moralists, an utterance he would undoubtedly repudiate if living today, if we are to believe what he said in his last lecture, "What is Religion?"

There is much more to be said that I regard of very great importance to Lucifer's central work and to the success of the American Freethought movement, but for this week I close by again asking the editors of the Freethought Magazine of this city and of the New York Truth Seeker to reproduce the letter of Brother T. P. Quinn, as printed in No. 968, and also the letter of Brother George A. Schilling, printed in No. 969. To do less than this, after making their unprovoked assault, their savage assault, upon a brother Freethinker, a tireless worker and an honored leader in the movement to secure justice for the submerged and enslaved producers of all wealth—to do less than this is to forfeit, as it seems to me, all right to the title of fair-minded men and of honorable leaders in the army of human progress.

M. HARMAN.

Death of Albert Chavannes.

From Mrs. Cecile Chavannes we learn that Albert Chavannes of Knoxville, Tenn., well-known to most of our readers as a writer on reform subjects, is no longer among the living. Her letter is dated May 5, but the exact date of her husband's demise is not given. The immediate cause of death was a "complication of kidney and stomach trouble." The following items taken from a somewhat extended notice in one of the Knoxville papers will be read with interest by many of his surviving friends:

"Albert Chavannes, aged sixty-seven, died at his home, 308 North Fourth avenue, yesterday morning after an illness of five weeks. His death removes from the city one of its best known men.

"Albert Chavannes was born in Lausanne, Switzerland, February 23, 1836. He was the son of Rev. Adrian Chavannes, and came to America with his parents in 1848 and settled near Knoxville. April 9, 1857, he married Miss Cecile Bolli. His occupation was that of a farmer until the last few years of his life, which he devoted to writing and publishing his works on social and philosophical subjects.

"In business affairs he was very successful. He was the owner of the Chavannes addition to Knoxville, and a large stockholder in the Chavannes Lumber company, which is one of the largest in the country. His name was a synonym of business integrity and fairness, and his dealings with the poor were characterized by great kindness and sympathy.

"He was an original and independent thinker of great intellectual power, and was the author of a series of works on philosophical and social questions. Among his best known works are "Studies in Sociology," and "Mental Science," the latter being published last year, and containing in final and concentrated form the result of his life's study and research. He was the author also of several novels dealing with the same questions contained in his works."

For nearly twenty years Mr. Chavannes was a valued and able contributor to our columns, and when prosecuted and persecuted by the agents of the American inquisition Lucifer found in him a generous and faithful helper and defender. M. H.

Stern, Livesey and Lucifer.

While Edward Stern's ideas are as repulsive to me as they can be to any lover of liberty, nevertheless, I cannot agree with Francis B. Livesey that Stern should be suppressed simply because he does not see things as do the majority of the A. P. W. A. Livesey complains in one breath that some of the Press Writers want to suppress him, and in the next breath he demands the suppression of Stern. Both gentlemen are floundering in the same bog. To most of us it seems very absurd, to put it mildly, that Stern should want Lucifer repressed, but if logic be on the side of Freedom, then logic is the weapon to use against Stern, for it is a keener weapon than Stern has thus far shown to have at his command against Lucifer. If to Stern's belief in the efficacy of the clumsy instrument of brute force was added his power

to wield the weapon, the situation would perhaps be modified, but Stern has not that power, and therefore, since he is impotent to use his own weapons, there is no need to demean ourselves by adopting his futile and essentially cowardly tactics.

To me, Livesey's attitude toward education, denouncing alike the compulsory education of the state and the voluntary education of the Roman Catholics, is extremely foolish and illogical—but that is the very reason why logic is the best weapon to use against him, and those Press Writers who are attempting to suppress him can have but little faith in the truth of their conclusions concerning education. My sympathy is with everybody who has aroused in others the feeling that their honest convictions ought to be suppressed—I sympathize with Livesey as against those who would oust him from the Press Writers' Association; with Stern as against Livesey; with Lucifer as against Stern. But, friends, use logic instead of a club, for it will do the work so much better.

Wellesley Hills, Mass.

ALEX B. WIGHT.

VARIOUS VOICES.

Robert Schilling, Milwaukee, Wis.:—I have a 10x15 Liberty job press which I will donate to Lois Waisbrooker and the friends at Home, Washington, providing they pay the drayage packing and freight. It will print four book pages at a time. It is old style, heavy built, but ought to serve their purposes admirably. It is run by foot power treadle. Don't know the name of their postoffice or would write them myself.

James E. Carey, Fisher's Island, N. Y.:—Some one has been sending me Lucifer. Have just finished reading biographic sketches of Mary Wollstonecraft. I think she was a shero [heroine is perhaps the better word]. No doubt she blazed the way for such reformers as Elizabeth Cady Stanton and many others of later times. Like Thomas Paine, he lived a hundred and fifty years ahead of her time. These are the reformers that have been a blessing to humanity in all ages. Wish we could have more like them—more to counteract Christian dogmas that have held women in slavery so long.

G. W. S., Mississippi:—Do you know among your young women writers or acquaintances one who would like to be so situated as to feel free to write for publication what she chooses, without special reference to where her bread and butter and shelter are coming from? One who would be able and willing to give an average of two or three hours per day as secretary or assistant in literary work to an old man, for her bread and shelter, feeling that she is neither accepting or conferring an obligation by so doing? One who, for a time at least, would like a home in the country, far from the "madding crowd?"

[The writer of the above has long been a reader of Lucifer and a liberal purchaser of its literature. He can be addressed in care of this office.]

B. Herman:—I was asked to send to Lucifer the following plan for a colony: There should be no less than six members at its commencement. More would be better. The colonists should be men and women with no ties of marriage, and who wish never to be so bound. Children are welcome. The colonists should be free from religious and other superstitions and from national prejudices. Each should contribute \$50, at least, to be used to purchase improved land near enough to a city for a market for whatever produce the association should decide to cultivate. The place, East, West, North or South, a matter of indifference to the proposer.

The affairs to be conducted in a communistic manner: Mutual agreement in all things pertaining to production and consumption; absolute individual freedom in everything social. To insure as far as possible the latter condition, each person must have, as soon as it can be procured, a room over which he or she has complete control, and where no invasion will ever be permitted.

The above is the general plan; details to be proposed and worked out by the co-operators. Those interested in the plan and who would like to join the proposer in executing it will please address the writer, in care of Lucifer.

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